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Call to prayer gives Baptists opportunity to touch needs

By Brooks H. Wester, President
Mississippi Baptist Convention

The members of the churches cooperating with the Mississippi Baptist Convention have an unusual opportunity to directly touch the spiritual needs of the entire state through their prayer support and offerings during the Season of Prayer for State Missions, September 13-16, 1981.

It is my prayer that our churches will become concerned over the challenge of our being "Called to be God's People" right here in our beautiful home state.

The challenge is for every one of us to fervently pray for the people of our state who are not "in Christ" to be presented the message of his love and saving grace.

The additional challenge to us is for our gifts of money through our churches to exceed the goal of \$375,000 so the message can be sent to every Mississippian.

The divinely given insight of the apostle Paul is still true: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring good tidings of good things! (Romans 10:14-15)"

The largest section of our monetary goal is for new missions, which is an evidence of our concern for the unreached. The sections of the goal that support the work with our youth who are trained and blessed through the ministries of Garaywa and Central Hills is vital to our ongoing growth in our churches. Many life-changing decisions are experienced in those ministries and therefore need to be strengthened and enlarged.

As you prayerfully look at the challenge of witnessing to the people of Mississippi through the ministries supported by our Margaret Lackey Offering for State Missions, please present a generous offering as your expression of concern and love.

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SBC Cooperative Program

Unified budget moves to capital needs category

NASHVILLE, Tenn. (BP)—With one month left in the 1980-81 fiscal year, contributions through the national Cooperative Program have met the year's operating budget and covered one-fourth of the capital needs budget.

August contributions, reflecting calendar vagaries that helped July to a 29 percent increase, were up just 7.69 percent over August 1980, to \$6,845,237.

That increase put undesignated year to date receipts at \$75,108,527, up 14 percent over the same period last year, and well past the 1980-81 operating budget of \$74.5 million. The capital needs portion is another \$2.5 million.

Additionally, Southern Baptists in their 1980 annual meeting in St. Louis, voted a \$13 million Bold Mission Thrust challenge goal to put the total budget at \$90 million.

If September contributions hold at the current 14 percent increase, final fiscal month receipts would be approximately \$6.7 million. That would put receipts about \$4.8 million into the challenge goal. Last year, gifts reached just \$762,634 into a \$12 million challenge goal.

"I believe Southern Baptists are responding to Bold Mission Thrust and world mission needs," said Harold C. Bennett, executive secretary-treasurer of the SBC Executive Com-

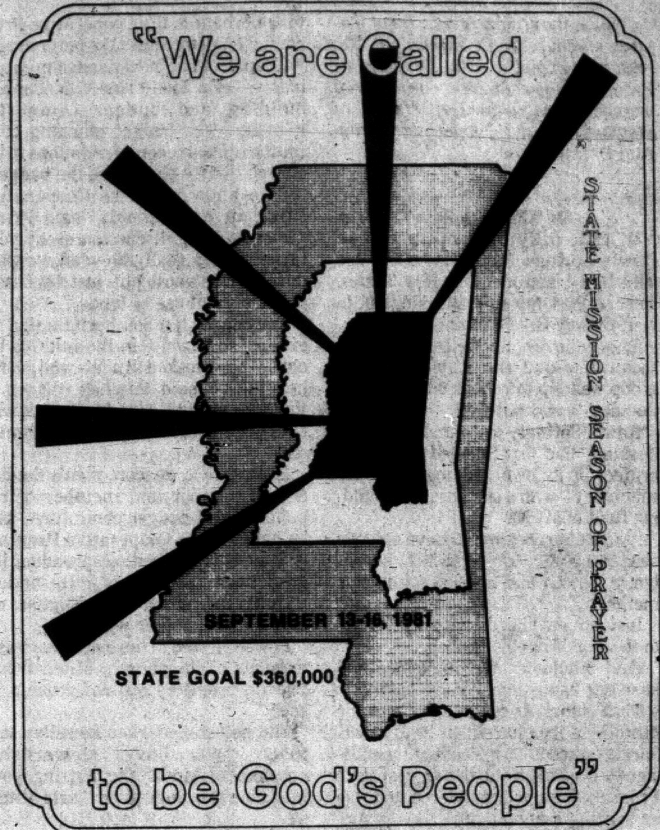
mittee. "I'm gratified the Annie Armstrong Easter Offering for home missions passed its goal of \$17.25 million."

"Most significant is that Cooperative Program receipts met the operating budget sooner than any time in the past several years. Also, it appears that this year we will achieve the largest percentage of the Bold Mission Thrust challenge goal in our history."

"These encouraging statistics are from receipts of just 90 percent of our churches," said Bennett. "The Stewardship Commission reports that roughly 10.5 percent of our churches with total income estimated at \$112 million, gave nothing through the Cooperative Program. Had these churches contributed at the average rate of 8.9 percent their sister churches gave, the national Cooperative Program would have received an additional \$3.3 million and we would be well into the missions challenge portion already."

August's designated receipts increased 13 percent over August 1980 to \$1,330,619. Year to date designated receipts were \$70,736,583, up 13.9 percent over 1980.

Total receipts, designated and undesignated, are \$145,845,110, an increase of \$17.9 million or 13.98 percent over the same period last year.



BSSB, Burnett suit settled for \$60,000

NASHVILLE, Tenn. (BP)—A four-year lawsuit between the Southern Baptist Sunday School Board and former employee Don Burnett ended Sept. 1 when the board paid Burnett \$60,000 in damages.

Both the board and Burnett, 42, a former personnel placement consultant, agreed to a reduction of damages ordered by Circuit Judge Joe C. Loser Jr. after a jury awarded Burnett \$400,000 damages in his \$1.5 million lawsuit.

After a two-week trial, the civil court jury found the board and its president, Grady C. Cothen, had defamed Burnett, now an insurance salesman.

Following the jury decision, Loser reduced the original award of \$400,000 to \$60,000, saying in a memorandum to attorneys that the jury's award "exceeded the range of reasonableness."

Cohen told Baptist Press that while he continues to believe the jury verdict was not supported by the evidence, he agreed to the reduced damages.

The suit, filed in the spring of 1977, arose after a series of events in July and August 1979 when Burnett went to Cohen to express his concerns that certain board employees might be involved in massive conspiracies to defraud the board of funds and that some

employees might be forcing others to engage in sexual misconduct.

After learning Burnett was carrying a gun in his car for protection, Cothen testified that he became concerned about Burnett's mental health and for the safety of board employees and asked Burnett to see a psychiatrist.

After two sessions with Burnett, the psychiatrist said in a deposition read during the trial that he believed Burnett possessed the likelihood of harm to himself or others.

Testimony showed Burnett was picked up by police on a board parking lot Aug. 4 and taken to a hospital.

On Aug. 6, 1976, Cothen spoke briefly to employees in chapel about Burnett, without mentioning him by name.

He requested prayer for a fellow employee, "who, in the judgment of competent authority, needed some help. He has not done anything bad. He has not done anything wrong. He is a respected Christian brother who does not deserve our judgment. He does not deserve our censure. He deserves our prayers."

Burnett was terminated Nov. 4, 1976, because, said Cothen, he had failed to provide medical evidence requested by Cothen concerning his health.

Season of prayer for state missions 1981

New missions	\$110,000.00
Central Hills Operation	80,000.00
Garaywa Operation	60,000.00
Disaster Relief Ministry	35,000.00
Special Ministries	24,100.00
National Baptists	\$1,300
Indian	2,800
Parchman Ministry	20,000
Garaywa Improvement	20,000.00
Church Building Aid	13,000.00
Pastoral Aid	10,000.00
Mission Awareness	7,900.00
GOAL	\$360,000.00

A visit to see father in China reveals Christians in worship

By Jim Newton

ATLANTA (BP)—After 33 years of separation, Peter Chen went home to Shanghai, China, to celebrate his father's 90th birthday.

In Shanghai, he was surprised to find not only his father, but also his hometown church and pastor "in amazing good health." All had changed, but were full of life and vitality, Chen said.

Chen, assistant director of the interfaith witness department for the Southern Baptist Home Mission Board, left China in 1948 to study for the ministry at Wayland Baptist College, Plainview, Texas, and had not been home since.

"The first thing my father said to me was, 'What happened to all your hair?'" laughed the 56-year-old Chen. He was only 23 when his father, Teming Chen, had last seen him.

There were moments of tears, joy,

solemnity and laughter as more than 100 friends and family members, including two sons from the United States, gathered at a Shanghai restaurant to celebrate the elder Chen's birthday.

On the first Sunday he was in Shanghai, Chen went with his family to the interdenominational church where his former pastor, Charles Chi, is one of five Protestant ministers.

More than 2,000 persons packed the seats and jammed the aisles while several hundred others stood outside. Chen said he was amazed at the vitality of the congregation. "The people were so sincere—it came from their hearts when they sang," he said.

People started standing in line at 7:30 a.m. to get seats when the church doors opened at 9 a.m. Worship services started at 10:30 after an hour-long music training program to teach people, especially youth who had

never attended worship, to sing hymns. Chen estimated almost two-thirds of the congregation was young people.

Shanghai, the world's largest city with more than 12 million population, has only three Protestant churches, but all are packed for worship each Sunday. The church Chen attended reopened in December 1980, after more than two decades of repression.

Christians in China are still reluctant to show their faith publicly, Chen observed. "I detected among the people a fear—and that's not a strong enough word—about openly praying or expressing their faith in public." Later, he said "terrified" might be a better word.

His own father refused to talk about the way Christians, including his own family, were treated during the cul-

(Continued on page 2)

The McCains at Moss Point appointed to Portugal

RICHMOND, Va.—Mr. and Mrs. Donald R. McCain were among 84 persons named missionaries by the Southern Baptist Foreign Mission Board July 21 at Derbyshire Baptist Church in Richmond, Va.

The McCains will work in Portugal, where he will be a publications worker/bookstore manager and she will be



The McCains

a church and home worker. They are members of First Baptist Church, Moss Point, Miss., their hometown.

McCain was born in Greenville, Miss., and is the son of Col. and Mrs. Paul McCain. He also lived in Lawton, Okla.; Leavenworth, Kan.; El Paso, Tex.; Norfolk and Annandale, Va.; Japan; and France while growing up.

He received the bachelor of science in education degree from Delta State University, Cleveland, Miss., and the master of religious education degree from New Orleans Seminary; and he attended Holmes Junior College, Goodman, Miss.

McCain has worked as a teacher in Greenville and Moss Point schools and as a freelance artist and illustrator. Presently he is a student worker in the

(Continued on page 2)

Frigid waters no hamper to baptism in Alaska

Gene Henderson, pastor of Fairview Baptist Church, Columbus, forwards a report of the work of David Breeding, an Air Force Chaplain, who served Mississippi churches while a student at New Orleans Seminary, and who taught Sunday School teachers at Fairview while serving at Columbus Air Force Base, 1979-81. "Many young men were baptized while he was a chaplain" in Columbus, said Henderson.

In Acts 1:8, Jesus, before his ascension, instructed his followers that they would receive the soon coming Holy Spirit who would empower them to be his witnesses, beginning first in Jerusalem and continuing to the uttermost parts of the earth.

Throughout the history of the Southern Baptist Con-

vention, Southern Baptists have taken seriously this challenge, and chaplains serving in the military are no exception. In almost every part of the world where American forces have been stationed military men and women have had contact with ministries performed by Southern Baptist chaplains.

One of those uttermost places of the world is Shemya Air Force Base, Alaska. Shemya Island lies near the western end of the Aleutian Islands, which extend into the Bering Sea and Pacific Ocean from the Alaska mainland. Measuring four and a half miles long by two miles wide, Shemya lies approximately halfway between Anchorage and Tokyo.

Affectionately called the rock, this storm swept island

has as its motto: "Shemya is not the end of the world, but you can see it from here."

In spite of its remoteness and harsh weather, Shemya is home for approximately 500 military personnel and 200 civilians, give or take a few. For the military personnel Shemya Air Force Base is a one-year unaccompanied assignment.

Being on a remote island, experiencing unpredictable and harsh weather, and being separated from one's family creates a ready-made climate for ministry. Military chaplains assigned to Shemya AFB find a tremendous opportunity to present the Gospel.

The Protestant chapel program is thriving and experiencing God's power in its midst. Recently the chapel

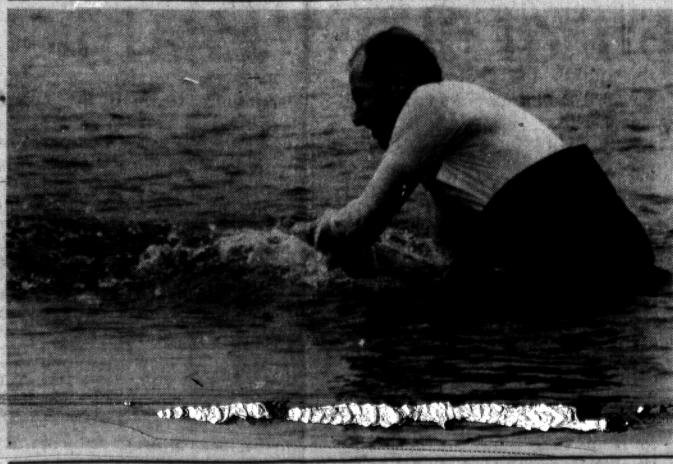
community, led by Southern Baptist Chaplain, Captain David E. Breeding, added a new piece to Aleutian Island history by conducting the first known Bering Sea baptism at Shemya on Sunday 19 July at 3 p.m.

With overcast skies, a slight breeze, and a temperature of 51 degrees, good weather by Shemya standards, approximately 40 people were in attendance at the beachside service on the North West side of this 4 1/2 X 2 mile island.

Chaplain Breeding wore chest waders as he stepped into icy waters that only managed 48 degrees on the surface. Four new converts: Sgt. Jorge Chavez, Sra James D. Stille, AIC John M. Dixon, and Ann David Putnam took the plunge as a demonstration of their recent commitment to the faith.

Airman David Putnam's baptism by Chaplain David Breeding in the Bering Sea is decidedly joyful.

Photos by Samuel Otterkuch



Rawls Springs pastor says

"We can't love and keep our hands in our pockets"

(This is the second of a series of features on churches in Mississippi who rank high in giving to the Cooperative Program. The churches to be featured were chosen by the Department of Stewardship and Cooperative Program Promotion.)

By Tim Nicholas

In 1977, Billy Mitchell, pastor of Rawls Springs Baptist Church, his wife Betty, and member Roy Carter, went to Port Angeles, Washington, to visit Cherry Hill Baptist Church.

That church needed to build a sanctuary and the Rawls Springs group went up to "check out the lay of the land," said Mitchell.

Rawls Springs, just outside of Hattiesburg, had just finished a building project of its own—adding on to the sanctuary—with a surplus in the building fund of \$17,000.

"Most churches would have said we need to owe \$20,000," said W. L. Lewellyn, a deacon and finance committee member.

Instead, the church gave the \$17,000 to the Port Angeles church.

Said Mitchell, "We can't love and keep our hands in our pockets."

That comment seems to reflect the attitude of the church. In 1980, Rawls Springs gave 27.98 percent of its undesignated receipts to the Cooperative Program. Mitchell registered surprise on hearing that statistic. "It was supposed to be 33 percent," he said.

The church has raised its ante in 1981

to 43 percent to the Cooperative Program. Who determines the percentage? "A bunch of old hard headed men and ladies," said John Prine, a deacon and building and budget committee member. The budget planning committee makes recommendations to the church body which votes the budget.

"We know what the Cooperative Program is all about," said Prine. "There's a big discussion every year to see if they really do what we want done—there's no doubt, just discussion of the overall use of funds."

The church left Southern Baptist literature for awhile in the mid-70s because they "looked at a few who got the headlines," said Mitchell. "Even at that," he shrugged, "I don't agree with everything my wife spends money on."

E. P. Quick, deacon, men's Sunday School teacher and member of the building and budget committee, said he believes the Cooperative Program is the "best method of spreading the gospel we have today." He added, "That's the reason I'm a Baptist; not because my mother was one."

Lewellyn said in his eight years as a member of the church, Mitchell had "never preached on stewardship as such."

Mitchell smiled when Lewellyn said that. "We have stewardship emphases—kinda like putting your medicine in orange juice," said Mitchell.

Testimonies for the Cooperative Program came from church leaders



Pictured are the pastor and some of the leaders of Rawls Springs Baptist Church. On the front row are Mrs. Elsie Steele and Mrs. Myrna Creel. Then there are from left W. L. Lewellyn; Billy Mitchell, pastor; John Prine, and E. P. Quick.

with little prodding. "The more we give, the more we can reach out and touch people," said Mrs. Elsie Steele, who was speaking of the Cooperative Program and not the Bell System. Mrs. Steele, a 35-year member of Rawls Springs is pianist, and teaches a woman's Sunday School class.

Mrs. Myrna Creel, who calls herself a church "flunky," who plays piano some and often teaches an adult class, said that as an individual "you're really a missionary—it's (the money) part of you going."

Said Lewellyn, "For most of us, it's the only way we can be involved—the

church is committed to the Cooperative Program. I've never had a person say we should give less."

Lewellyn, retired military, saw firsthand home and foreign missions in Detroit, Italy and Korea—he knew Guy Henderson, now Mississippi Baptists' evangelism director when Henderson was a foreign missionary in Korea. "I can't visualize Baptists in the U.S. indulging themselves with 99 percent of their money. All we're doing is belonging to a club spending it on members—where we could pool our funds."

Rawls Springs church, which calls

itself a "village" church sits on the encroaching outskirts of north Hattiesburg. The church, which has a budget of \$131,000, has an average Sunday School attendance of 240. It is active in missions locally.

They were given the property of a disbanded Missionary Baptist church about four miles from Rawls Springs. The building sitting on an acre plot has become the May Bank Baptist Mission in Lebanon County. Rawls Springs has spent about \$14,000 on the mission in the past year.

The church holds Wednesday prayer meetings in two nursing homes where they take choirs on Sunday afternoons and where they have held two revivals.

The young people held a number of Backyard Bible Clubs in the area and the church held summer Sunday School in a KOA campground. They have the full graded missionary organizations plus Mitchell said that Missions Digest and the Baptist Record help keep the members informed of mission needs. Foreign missionaries on furlough speak in the church several times a year.

"We feel we started Bold Missions about 10 years ago," said Mitchell. "Whatever anybody else did, we needed to do what we could to make sure everybody hears the gospel."

He added, "When we give sacrificially, not just to the Cooperative Program, but locally, like where we plant a garden and everybody shares—it's like the Lord intended it to be."

1st, Holly Springs, slates Family Enrichment Conference

Eleanor Briley will be at First Church, Holly Springs, for a Family Enrichment Conference Sept. 13-16. A



Briley

graduate of Carson-Newman College and New Orleans Seminary, she has held positions on the staff of churches in Memphis, Shreveport, and Columbus, Miss. Prior to becoming a full time

speaker, she served as camp director of Sky Ranch Conference and Retreat Center in Texas.

She has led Bible conferences at Glorieta and Ridgecrest. She now makes her home in Dallas, Tex.

The conference will begin on Sunday evening and go through the following Wednesday. The Sunday service will begin at 6:30 p.m. Week night conferences will begin at 7, meeting in the fellowship hall. Donnie Stewart is the pastor.

Baptists in Honduras plan disaster ministry

LAKE YOJOA, Honduras (BP) — Baptists in Honduras made plans to minister in any disaster—even civil conflict—at their first national disaster response conference in late July.

Deeply aware of the civil unrest and violence experienced in recent times by their neighbors—El Salvador, Nicaragua and Guatemala—pastors, deacons, and laymen voiced concern over what their response should be if turbulence erupts in Honduras.

They considered what they would do in the event of a hurricane like "Fifi" that killed thousands in 1974 or in the event of heavy flooding like that recently on the north coast. But they concentrated their planning on their response in the case of civil conflict.

They posed questions to each other and to Southern Baptist missionaries participating in the four-day meeting.

Now is, what do we do if our pastor is held hostage for ransom by guerrilla forces," said Maria de Saucedo, regional WMU president. "Should we pay or fight?"

"Neither" was the response suggested by David Harms, medical evangelist for nine years in Honduras. "When we all turned our lives over to Jesus Christ to serve him, we knew that the Bible spoke of these risks. Christians then were willing to die for Christ; we today as pastors and missionaries must be willing to do the same."

"If you were to pay the ransom you would put every pastor in the country under the danger of being taken hostage," he said. "The guerrillas would have found a grave train."

The conferees decided they could re-

spond positively in several ways in the face of civil conflict:

"Pastors would continue to preach the gospel, though they would hold all services during daylight hours."

They would demonstrate it by their lives in troubled times.

If needed, they would set up first aid stations and clinics in their church buildings, evangelize the wounded, care for orphans and feed the hungry. They were advised not to align themselves or their churches with any group, either political or ecumenical.

One conferee suggested, Honduran Baptists "show whose side you are on. We belong to Christ. Let us demonstrate his love and works."

Honduras has lived in peace since its war with El Salvador in 1969, but as the nation faces national elections in November, the Baptists admonished each other to "please pray for peace."

A visit to see father in China

(Continued from page 1) tural revolution and rule of the "Gang of Four."

Chen learned that his father and other family members were forced to shave their heads and parade publicly in the streets so everyone would know they were Christians and had relatives in America. When Chen asked his father if they were ever put in jail, his father refused to reply, saying only "No more mention of this."

Before the revolution, his father and five others owned a department store which was taken over by the government. The large house his father owned was made into a commune for seven families. Only one room was assigned to Te-ming Chen and his wife.

Although Chen said he was greatly encouraged by the vitality of the church in China, he observed "It will be a long time before the churches can recapture the spirit they had before the revolution."

Chen doubts American missionaries will be able to return to China, but is highly optimistic about Chinese Christians returning to their homeland to become missionaries to their own people.

"The answer is not Americans witnessing to Chinese, but Chinese witnessing to other Chinese," Chen insisted.

New York (EP)—The Salvation Army is moving its national headquarters to Verona, New Jersey. Effective Jan. 1, 1982, in order to bring now separated departments under one

Falwell declines challenge to debate Dunnam

DALLAS (EP)—An exchange of mailgrams in recent weeks has apparently signaled an end to prospects for a formal debate between Jerry Falwell, head of the "Moral Majority," and Spurgeon M. Dunnam III, editor of the United Methodist Reporter and the National Christian Reporter.

Falwell declined the challenge to debate issued on July 22 by Dunnam, saying that it would be a "waste of time" and would "not resolve the basic differences between us." Dunnam expressed disappointment at the Lynchburg, Va., minister's decision, but said he regards it as "a type of victory-by-forfeit for the position I represent."

Dunnam issued the challenge following Falwell's negative reaction to President Reagan's nomination of Judge Sandra O'Connor to the U.S. Supreme Court. The editor proposed that the debate focus on (1) abortion as an issue of Christian concern, and related issues such as the proposed Human Life Amendment, and (2) the appropriate role of Christian religious leaders in the appointment of governmental officials.

He also cited as a "deeper motive" for proposing the debate "a conviction that the Moral Majority has come to epitomize a type of political activity draped in religious terminology which I consider fundamentally at odds in many respects with the gospel of Jesus Christ."

In a mailgram issued to the news media on Aug. 4 by Falwell's office, and received by Dunnam the following day, Falwell said "I must respectfully decline your offer to debate. . . ."

He gave three reasons. The first referred to Dunnam's letter in which he (Dunnam) said he was "responding to what I understand to be a call from God. . . ." To that point, Falwell replied: "In spite of the fact that God has spoken to you, He has said nothing to me."

Falwell said "a debate would not change your mind or mine," and he said he does not feel that Dunnam represents "a viable segment of Christendom."

The McCains of Moss Point

(Continued from page 1) chaplaincy division of the Veteran's Administration office in Gulfport.

Mrs. McCain was born in Europa, Miss. She is the former Rose McGarrh, the daughter of Louie Nell McGarrh and the late Harold McGarrh of Greenville.

She received the associate in science degree from Holmes Junior College, the bachelor of science in education degree from Delta State University, and the master of arts degree from University of South Alabama, Mobile. She has been a teacher in the school systems of Moss Point and New Orleans for the past 11 years.

The McCains have two daughters: Louie Keyes, born in 1974, and Amy Boone, 1977. The family will go to Pine Mountain, Ga., this month for a 12-week orientation before leaving for the field.

The Best of Chester Swor

Chester E. Swor

The Best of Chester Swor features timeless selections for all ages from five of Dr. Swor's best-selling books. Some titles included are "The Proof Supreme," "The Fruit Test," and "Don't Strike Out Here!" An inspirational author and lecturer, Chester E. Swor influences thousands for Christ each year. He resides in Jackson, Mississippi.

paper, \$4.95

The Best of Open Windows

The Best of Open Windows is a compilation of 140 select devotions from one of America's best-loved devotional magazines. Clyde Fant, Jr., pastor of First Baptist Church, Richardson, Texas, gathers inspirational thoughts, born of Scripture and experience, by outstanding writers like Ted Adams, C. Roy Angell, W. A. Criswell, and T. L. Holcomb. Boxed, \$5.95

At Your Baptist Book Store

George-Greene men build in California project

Fifteen men from ten churches in George-Greene Association plus one man from Nevada and one from Tulare, Calif.,—all volunteers—put up the multi-purpose building for First Baptist Church, Springville, Calif., during the five days of June 15-19!

The fifteen men from Mississippi came at their own travel (air) expense. The church furnished homes and food.

The men worked from 6 a.m. until 5 p.m. every day. From the slab, which was in place when they came, they framed, built walls, placed trusses, and were ready for the shingles in two days! Then they did the roof, the sheetrock, part of the wiring and part of the plumbing.

All of that was accomplished in four and one-half days! (Time out was taken to take all of the men to Sequoia National Park on Wednesday afternoon.)

Along with the Mississippi men, were two other volunteers: Pepper Cox from Nevada and Harold King from Tulare.

Harold King coordinated the work and the materials. Joe Dickerson of Mississippi was construction foreman. The building is 32' by 55'. It has a fellowship hall, pre-school classroom, kitchen and two rest rooms. It was to be completed by July 15th, including the painting and kitchen cabinets.

Every member of Springville Church had a part in the work, from hosting the volunteers, to cooking, to carrying cokes to the men.

Even the five year old members answered phones, carried water and

iced tea to the men. The youths and the youth director, Miss Jane Jackson, were breakfast makers, and they, along with Deacon Leon Seitz and Pastor Hooper Campbell arrived at the church to fix breakfast every morning

before 5 a.m. The women served lunch at the church. The evening dinners were pot luck dinners in different homes each night.

Horace Glass is director of missions in George-Greene Association.

Preacher used to wonder about mission trips

By Phil Walker

Pastor, FBC, Leakesville

It is easy for preachers to fall into the trap of thinking that their preaching is the only activity which can be used of God in a great way. Many tend to overlook any type of mission endeavor which does not involve preaching. I had always wondered about these mission trips to build churches in other states. Are they effective or are they times of sightseeing? Recently, I was able to go on one of these.

I went to help a group of men from George-Greene Association build a second building in Springville, California. I came away realizing that God works in mighty ways through all missionary endeavors. I began to see that this mission trip would have a lasting value along with lasting results.

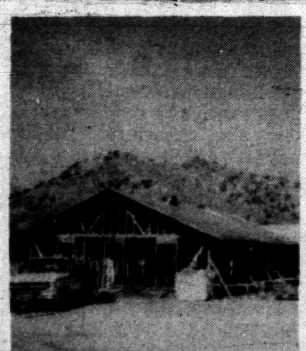
It is not that one mission activity is better than another, but God can use both! The very fact that 15 men would take a week out of their work and come to help build a church was a sermon in itself.

The people in the church were overcome with gratitude. Even people living in the community who were outside of the church were astonished that these laymen would give of their time, their money, and themselves to come and help a sister church in need.

As I listened to the men tell about past mission trips, I began to see the effect of the buildings. In 1980, most of these men had gone to Dayton, Nevada. They built a church for the people there

who were meeting in a mobile home.

Since then their Sunday School attendance has jumped from the 30's to over 100. There have been 35 baptisms. One of the men from the church in Dayton came to help in Springville on this trip and were other similar experi-



ences. Now that's missions! It is easy to see why I came home sold on this type of mission trip.

As a pastor, I will always support lay missions. I believe that God's plan has always been for every believer to be a minister. I would urge other pastors to support these mission trips in their areas.

This trip was truly a highlight of my life and I will never forget the work, the love, the fellowship, and especially the special presence of God. I want to thank the Lord for allowing me to be a part of this trip.

Summer missionaries coin new version of 23rd Psalm

PEWAUKEE, Wis. (BP)—"He restoreth my soul with mail" and "anointest my head with cold showers," write two students who spent the summer in Wisconsin as missionaries.

Denise Williams, an Auburn University student from Prattville, Ala., and Marty Herper, a Mississippi State University student from Vicksburg, Miss., were two of 1,447 college students from across America who gave 10 weeks to church surveys, backyard Bible clubs, groundskeeping, music, teaching, teaching, cooking and other tasks to further Southern Baptist work.

They wrote the following version of

the 23rd Psalm for all summer missionaries:

"The Lord is my supervisor, I shall not want.

He maketh me to lie down in musty church basements; He leads me around 57 buckets catching leaks in the church at 2 a.m.

He restoreth my soul with mail; He leads me in the paths of VBS parades for His name's sake.

Yea, though I walk many miles to deliver church flyers, or sing Father Abraham a thousand times, or hold Bibles and Bibles, or hold Bibles for Home Bible Study Guide, no hungry phones; for Thou art with me; Thy

peanut butter and jelly, they comfort me.

Thou dost prepare free time for me before we all become enemies. Thou anointest my head with cold showers; my cup runneth over with flexibility.

Surely good memories and happiness will follow me all my days as I think of my experiences as a summer missionary. And I will walk closer to Jesus, as a result, forever."

New York (EP)—The Salvation Army is moving its national headquarters to Verona, New Jersey. Effective Jan. 1, 1982, in order to bring now separated departments under one

Statistics in error

It has been called to the attention of John Alexander, director of the Mississippi Baptist Department of Stewardship and Cooperative Program Promotion, that several churches' Cooperative Program giving statistics were either omitted or were incorrect in a recent issue of the Baptist Record.

The statistics came from a Home Mission Board's study of the Uniform Church Letter. Alexander said the HMB based their statistics on total receipts and the churches base theirs on budget receipts.

Corrections for the 1980 figures from the churches are: Webb Baptist Church, 15 percent; Carmel Baptist Church, Monticello, 18 percent; Roxie Baptist Church, 23 percent; First Baptist Church, Columbus, 24 percent; First Baptist Church, Yazoo City, 29.5 percent; First Baptist Church, Waynesboro, 20.5 percent.

Mantee will mark 75th anniversary

Mantee Church will celebrate 75 years of ministry, Sept. 13. In September, 1906, the church was organized with 19 charter members, one of whom is still living.

Earl Kelly will be the guest speaker for the anniversary activities. The pastor is Paul Thibodeaux.

Policy may change associates' status

By Erich Bridges
RICHMOND, Va. (BP)—A new policy enabling long-term missionary associates to transfer to career missionary status will prove a "significant morale booster" to associates on foreign fields, according to Bill Marshall, Southern Baptist Foreign Mission Board vice president for human resources.

Adopted during the board's July meeting, the new policy will allow associates who successfully complete two terms of service, meet educational requirements and gain board approval to transfer to career status.

"Although the support level for associates has been equal to the career program for several years, this action should eliminate any feeling of 'second classness' among associates," said Marshall. "In the long haul, it will strengthen our career base."

The new policy also affects academically qualified missionary candidates past the 39-year-old beginning age limit for career service. Such candidates may be eligible for career status after two successful terms of associate service.

Other new guidelines allow persons as old as 60 to begin associate service.

set minimum educational requirements at 60 hours of college-level course work, provide for separate orientations and debriefings for associates, and authorize increased language study for certain assignments.

Launched in 1961, the missionary associate program employs Southern Baptists past the eligibility age for career mission appointment, and sometimes lacking full educational qualifications, to meet urgent specialized needs on mission fields, usually for single, four-year terms.

In the two decades since, more than 500 associates have worked in mission assignments ranging from maintenance and mechanics to English-language church leadership.

Concern arose in the late '70s about a suspected high rate of early resignations among associates, prompting a comprehensive study of the program, which was completed early this year.

Results indicated that although resignations were high some years, they were very low in others, and were comparable to career missionary resignations overall.

Researchers also found that associates, who usually are assigned to English-language work, typically adjust to foreign service as well as career missionaries, even though they are older and often separated from college-age children.

Approximately half of the associates employed have served for two or more terms, and often until retirement. (Audrey Dyer, the first associate employed, worked for 17 years as a nurse in Nigeria before retiring in 1979.)

While enabling qualified long-termers to transfer to the career program, the new policies recognize the continuing value of one-term, "contract" assignments for associates—such as well drilling, mechanics and printing.

One site changed for minister support meeting

One of the two sites for Minister Support Conferences in September has been changed.

The conference set for Sept. 14 was to be at Central Baptist Church, Little Yazoo. That place has been changed to Calvary Baptist Church, Yazoo City.

The other Minister Support Conference, is still set for Sept. 15 at 15th Ave. Baptist Church in Meridian.

Both meetings begin at 10 a.m., concluding at 3.

Fred McGehee, consultant in the career guidance section of the Church Administration Department of the Baptist Sunday School Board, will be among the leaders for these events.

Joining McGehee on the program will be Clifton Perkins, director of the Church-Minister Relations and Annuity Department and Leon Emery, director of the Church Administration-Pastoral Ministries Department, both of the Mississippi Baptist Convention Board. Emery is organizer of the meetings.

There is no cost to participants. A complimentary lunch will be served.



Hams to meet

Pictured are Gene Dobbs and James Smith who will be program leaders for a special meeting for Baptist ham radio operators the weekend, Sept. 19 at the Baptist Building in Jackson. The meeting, 10 a.m. to noon, will be to discuss how ham operators can become active in missions—including disaster relief work. Dobbs is pastor of First Baptist Church, Philadelphia, and Smith is with Global Outreach in Tupelo. Both work with the Mississippi Baptist Disaster Unit. Lunch will be provided by the Mississippi Baptist Brotherhood Department. Phone 968-3934 in Jackson for reservations.

Growth is reported from MasterLife use

RIDGECREST, N. C.—After one year's experience leading MasterLife discipleship groups in their churches, pastors from Missouri, Mississippi and South Carolina agreed the process aids personal and spiritual growth of church members.

Developed by Avery Willis of the Sunday School Board's church training department, MasterLife is a six-month program based on a group discipleship process. The program is designed to enable participants to grow according to their own spiritual gifts and talents.

Tom Hudson, pastor of Oak Forest Baptist Church, Jackson, Miss., said his MasterLife group experienced meaningful answers to prayer including the salvation of family members.

For the participants in his group, Hudson said the experience helped them to "re-enforce their commitment to being responsible church members." He emphasized that MasterLife by itself does not solve problems but "it is a tool and a process" for helping persons grow.

Larry Roberts, pastor of First Baptist Church, St. Matthews, S.C., began a group of eight persons in the fall of 1980. He expects to have four groups starting this fall.

"We were on ground zero in terms of desire for growth," said Roberts. "Through MasterLife a small handful of people have rejuvenated their lives and are now touching other lives and programs of the church."

Specifically, Roberts said MasterLife participants have grown in their devotional lives, their willingness to witness and to be leaders in the church. He cited one couple who have volunteered for mission service and another who will be teaching the Survival Kit for New Christians this fall as part of the church training program.

Donald A. ... of the First Baptist Church, Steelville, Mo., said

participants in his MasterLife group have "become ministers in areas such as marital counseling."

He said some group members questioned whether they could memorize the Scripture verses and participate in a six-hour prayer experience as the materials suggested.

They didn't think they could do it, but they tried and have great testimonies from their experiences," he said.

All three pastors said participants from their first groups will this fall be leading MasterLife groups of their own.

Lay participation up in Los Angeles SBC

LOS ANGELES (BP)—Lay participation increased slightly in the 1981 annual meeting of the Southern Baptist Convention in Los Angeles, according to the annual messenger survey.

The survey, conducted by Martin Bradley of the Southern Baptist Sunday School Board research department, is based on 11,376 responses from the 13,549 registered messengers at the convention.

Bradley said the survey showed there was "no great change" in the characteristics of 1981 messengers, as compared to previous meetings of the 13.6 million member denomination.

"There is an amazing stability over the years," he commented. "The 1981 meeting reflects a slight rise in lay participation, and by women messengers, but other than that, there is no great change."

Of those who participated in the survey, 59 percent were male, 39.1 percent were female and 1.9 percent did not indicate sex. This compares with the St. Louis SBC when 60.2 percent were male, 38.1 percent female and 1.7 percent not indicated.

Of the male messengers, 65.2 percent served on church staffs, compared to 72 percent in St. Louis. An additional 14.6 percent indicated they were denominational employees, working in home, foreign or associational missions, state conventions, agencies, institutions or other denominational service.

This compared with slightly less than 10 percent denominational employees attending the St. Louis meeting.

For female messengers, only 6.6 percent indicated they are on church staffs, 6.8 are in other denominational service. The predominant occupation is homemaking, with 57.2 percent of the female messengers indicating that as their vocational area.

For the total messenger participation, 41.4 percent indicated work on church staffs, compared with 46 percent in St. Louis. Denominational workers accounted for 11.5 percent of the registration and laypersons accounted for 40.9 percent.

The messengers also came predominantly from churches with more than 500 members. The survey indicated 37.6 percent came from

Thursday, September 10, 1981

BAPTIST RECORD PAGE 3

Carey's 75th year to climax on coast

The climactic event of William Carey College's 75th anniversary year will be held Sept. 10 and will focus on the college's Gulf Coast campus.

Following a meeting of the Board of Trustees early in the afternoon, the college will dedicate three campus buildings.

The administration building is to officially become Fairchild Administrative Center in honor of the late W. R. Fairchild and two of his sons, Wiley and Rodney. The Learning Resources Center is to be designated McMullan Hall for the late W. P. McMullan, Sr., and two of his sons, Paul and Pat, Jr. And the general classroom building will be named Parker Hall for the late Richard Parker and his son, Wayne.

Those being honored have made definite contributions to the fiscal progress of South Mississippi and have been particularly supportive of William Carey College.

Earl Kelly, executive secretary of the Mississippi Baptist Convention, will bring the address during the dedication ceremonies beginning at 4 p.m. on the front lawn of the Gulf Coast campus.

That evening at eight, three members of the honored families will be awarded honorary doctorates by the college in recognition of their own contributions.

Rodney Fairchild of Hattiesburg, W. P. McMullan Jr. of Jackson, and Wayne Parker of Jackson will all be awarded honorary doctorates in business administration.

Fairchild is a partner in Fairchild Construction Co. and has helped organize a number of other businesses in the area. He was one of the organizers of the Bank of Hattiesburg and serves as chairman of the board of that institution.

McMullan is chairman of the board and chief executive officer of The Mis-

issippi Bank. He serves on the boards of several other companies.

Parker is a lawyer, deals in real estate investments and is a member of the Advisory Board of The Mississippi Bank.

Keynote speaker for the evening event will be Wallace Bunn, president of South Central Bell. He is also an honorary alumnus of Carey College.

Following the conferral of the degrees will be a reception. Both these events will be at First Baptist Church, Gulfport.

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Frank Staggs is a retired professor of New Testament Interpretation, Southern Baptist Theological Seminary and author of several Broadman books including *The Broadman Bible Commentary: Matthew*. He resides in Diamond Head, Mississippi.

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NASHVILLE — The first Single Adult Day will be observed Sunday, Sept. 13, 1981, to recognize the growing number of single adults in the Southern Baptist Convention. (BSSB photo).

Single Adult Day: Sunday, Sept. 13

Sunday, September 13, has been suggested as the day for Single Adult Celebration Sunday. "On this day single adults will demonstrate appreciation to the church by exercising their gifts in service, and the church, hopefully, will recognize the contributions single adults make to the ministry of the church," said Clark Hensley, director, Christian Action Commission.

This first denominationally sponsored Single Adult Sunday is to focus attention of the church on single adults (never married, divorced, widowed, single parents), to strengthen outreach toward these folk, and to provide opportunity for celebration.

The theme suggested is "Beyond Our Asking." For pastors, adult department directors, Sunday School directors, and others who will make

some recognition of this day, definite suggestions are made in the *Family Ministry Planbook 1980-81*.

"This is a significant day in the life of our denomination in that it is a historical milestone in the recognition that singles are really a part of the church family," said Hensley.

Woodville Heights to present musical

Woodville Heights Church, Jackson's Summer Children's Choir directed by Mrs. Peggy Blackwell will present the musical, "Down By the Creek Bank," by Dottie Rambo, at Parkhill Church, Jackson, Saturday, September 12, at 7 p.m.

Senior adults will assemble in Chautauquas

More than 120 senior adults from Mississippi will be among the thousand-plus to assemble October 12-16 for the third of six Senior Adult Chautauquas to be conducted at Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina.

Two buses will leave Jackson a week early to tour Washington and Williamsburg before arriving for the Chautauqua. The third bus will leave on Saturday preceding the Chautauqua and travel directly to Ridgecrest.

Ralph Winders of Jackson and Glen Williams of McComb will serve as hosts for the long tours, while Cortez Hutchinson of Yazoo City and John Rainey of Tupelo will host the short tour.

Information concerning these tour groups may be secured by writing or calling Baptist Senior Adult Ministries, Box 530, Jackson, Miss., 39205, 968-3883.

Revival Dates

Calvary Church, Newton: Sept. 9-12; at 7 p.m.; James Messer, preaching; Nell Adams, directing the music; Henry Adams, pastor.

Friendship, Sturgis: Sept. 13-18; 7 p.m. Sunday; 7:30 p.m. Mon.-Fri.; Buster Wilson, pastor of Community Church, Laurel, who has worked as a radio announcer in Starkville and other places, preaching (Wilson was executive producer of MasterControl, a radio program produced by the Radio-TV Commission, SBC); Bum Lee, son of Mr. and Mrs. C. K. Lee of Starkville and a senior at Mississippi

State, leading the singing; Bill Boggess, pastor.

Edna Church: Sept. 13-18; Valton Douglas, pastor of North Columbia Church, evangelist; services at regular time on Sunday and 7 p.m. Mon.-Fri.; (Douglas is chairman of evangelism for the Marion County association); Jasper Collins, pastor.

Old Oak Grove, Myrtle: Sept. 13-18; James Rutledge, pastor of Cason Church, Nettleton, evangelist; Tommy C. Peters, pastor; services Sunday-Friday 7:30 p.m.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Voting Rights Act . . .

An objectionable concept

A great deal of attention has been paid lately to the Voting Rights Act of 1965. The reason for the attention is that in the U. S. House of Representatives a vote is scheduled soon on HR 3112, which is a bill to extend the provisions of that act. They were extended in 1970 and again in 1975.

I must confess that I know little about the Voting Rights Act. I never even heard of it in Texas, where I was in 1965 and in 1970, and it seems very little was said in Mississippi in 1975.

Some information has come to my desk from an interreligious organization called Impact, a product of 23 denominations. While this information has sought to support the extension of the Voting Rights Act just as it is, I have tried to use the information to get

better acquainted with the act and in the process have come to feel that changes have to be made for the benefit of the health of the nation.

First, one has to wonder if the availability of a vote for everyone is a subject that has enough religious connotation to be discussed in such as place as this. Does it really fit into the idea of a "cup of cold water" in His name? The idea of responsible citizenship through the vote becomes part of the discussion, however, and that would seem to be a moral question. Also, of course, it would follow that the availability of a vote for everyone is an issue of a moral nature.

Everyone who is a citizen of this nation and who has reached the designated age should be allowed to vote.

There is no escaping that.

The Voting Rights Act, however, does not address itself to that issue. The act is aimed at nine whole states and parts of 13 others, mostly in the South. Under those circumstances the Voting Rights Act does not address itself at all to the voting rights of citizens living outside of the targeted areas.

It seems to be a question with a simple decision. Either the act needs to lapse in 1982 as it is presently designed to do, or it needs to be extended to cover the entire nation.

For the federal government to single out a section of the nation and make a law apply only to that section seems to be discriminatory. The violations may

be localized, but the law must apply nationwide.

Whether the South in the past was guilty of denying people the right to vote I don't know. I was not here. I cannot comment. But granted that it may have been the case, to say at this point that the act needs to be extended as it is for representatives from the 28 other states to say to those 22 affected states, "We don't trust you. We don't believe you can act responsibly in this matter. The rest of the nation can handle it; and we are going to see that you are made to handle it, too."

This I cannot help but resist. For the nation to claim by law that the South is less than honorable is a completely objectionable concept.—DTM



Faces And Places

By Anne Washburn McWilliams

Summer's End

The dawn and the sunset shout for joy! He waters the earth to make it fertile. The rivers of God will not run dry (Psalm 65:8-9 TLB).

Acres of water lilies had sprouted blossoms of white and yellow. Our boat skimmed the water's surface as it sought a path through the lilies. "Each morning on the Pearl River," I thought, "I didn't know it could be this beautiful." I could almost imagine I was on a loch in Scotland. The rush of air blew cool in our faces, a wake-up tonic. An airplane and a bird flew in parallel lines along the horizon. From behind scattered clouds, the hidden sun shot out rays of gold and pink. Reflections of the sky lights fell onto the glassy water, and lay fractured among the lily pads. Was it Emerson who said that "beauty is God's handwriting" . . . ?

Sand bars rushed past, and the posts that marked the channel. A lonely-looking fisherman waved. Another boat sped by and we bumped across its wake. In the distance, a skier zipped under a bridge. "Stick your hand in the water," Sybil said. "It's warm." But I refused—might be an alligator in there.

"Take time to make a memory. Take time now to do things together as a family." I remembered reading Edith Schaeffer's advice. "If you wait 'for a more convenient time,' the time of life—which is like a river flowing under a bridge—will all be gone, and the 'right time' will have passed under the bridge along with the rest of time!" That weekend I had needed to stay home and clean house, for I'd been on the go for weeks. But I was glad I had decided to come. The house could wait. We were making memories.

August 28 was the birthday of Minnie, W.D.'s oldest sister. We were celebrating that, and the end of summer. Vernon Tullos, Minnie's son, and

his wife Sybil had asked Minnie and her husband and children and grandchildren—and a few more, including W.D. and me—to get together at the reservoir on Saturday, Aug. 29. Since they belong to the Hinds County Hunting and Fishing Club at Lake Harbor and since the club has a good rule—"no alcoholic beverages"—we met there. A few of us arrived to camp there on Friday night.

The oldest person present was Roland Johnson, 88. He's an Arkansas Baptist who spends most of his time now with his daughters, Sybil and Billie Tullos, in Mississippi. Would you believe he came on Friday and slept in a tent? I hope I'm that tough when I'm 88. His sight and hearing are still superb. His grey hair is still thick, and his memory razor sharp. I had lots of fun talking with him about the times when he was a farmer, a baseball player, a railroad man, a constructor of a lock and dam, and then a specialist in barbecue cooking. He classes coffee with tobacco, and touches neither. His good-natured teasing reminded me of Daddy. In a fishing contest he and I tried to beat W.D. but we lost.

The youngest person present was Elizabeth Tullos, age 2, daughter of Roger and Renee. She's a blonde with big blue eyes and talks with her hands like the little girl who does the Kentucky Fried TV commercials. Before Minnie cut the cake, Elizabeth sang "Happy Birthday" to her great-grandmother.

Family get-togethers help to pass on family traditions and stories from one generation to another. Vernon told us about how he and his brothers and uncles would go to see their Grandpa McWilliams when they were small. All of them would camp on the Sunflower River for a week. They would catch crabs or fish for bait. If they had anything to eat it would have to be fish or frog legs. For our celebration on Saturday, he barbecued beef ribs and deer meat, using Mr. Johnson's secret barbecue sauce recipe.

On Friday night W.D. cooked white perch for everybody's supper. Then Saturday morning he and Roland Tullos caught a bunch more. He dressed them before an audience so he could pass along his knack for doing that without leaving any bones in the parts he kept.

In a world of "always moving," celebration of birthdays or holidays with family get-togethers gives strength, I think, to a feeling of belonging.

After the early morning boat ride, I was ready for that hot pancake breakfast. As Vernon asked the blessing, I added some silent words of praise: "Thank you, Lord, for your handwriting on the river. And thank you for thinking up the idea of families."

Singapore—More than 60,000 people saw 1,500 films provided by the Great Joy Baptist Media Centre in 1980. More than 400 people registered professions of faith after seeing the films, some of which have been viewed at least 200 times.

The students were enthusiastic about their pilgrimage as they returned home. One remarked, "I'll never forget this day!" Another began making plans for a two-day Bible study retreat. The entire group discussed the necessity of worship together and the possibility of a weekly Bible class.

"And, as if God had not been gracious enough to us," Miss Hall recounted, "the next day one of the young men led his . . . the Lord."

Alfonso Olmedo . . .

A missionary to the United States

In the Aug. 20 issue of the Baptist Record a classified ad stated: "Wanted: Day care center director-administrator, bilingual (Spanish-English) with college degree and Day Care experience. School age teacher for DCC, high school degree and preferable two years of college. Write immediately specifying qualifications and experience. Judy Martin, Day Care, Rockwell Baptist Church, 1356 N. Rockwell, Chicago, IL 60622."

There is probably no question but that this is the first time a classified ad has ever been restated in an editorial, so right off it is apparent that an unusual situation exists. This is true, but the unusual nature of the situation does not revolve around the ad but around the man behind the ad.

Truly Alfonso Olmedo is an unusual man. And the Baptist Record had a part in his ministry.

I first heard about Olmedo as the Mississippi Baptist task force arrived in Buenos Aires in March and prepared to meet with the Argentine Baptists. We were informed that the interpreter would be an Argentine Baptist pastor who was equally at home in English and in Spanish and had served as an interpreter during the many years he had been there.

To cut across the story just a bit, Olmedo is now the pastor of the Rockwell Baptist Church in Chicago. He is a missionary to the United States. But we will go back and put in the pieces.

Olmedo attended New Orleans Seminary in 1941 and 1942 on a scholarship funded by the children's page of the Baptist Record. During a break in the schedule of meetings in Buenos Aires at the International Seminary, Olmedo told me that he "preached all over Mississippi from Sunflower to

Biloxi" while he was a student at New Orleans.

In 1945 Olmedo, a native of Argentina, went back to Argentina as a missionary supported by the First Baptist Church of Austin, Texas; and he filled this role for 36 years. In a land where training is difficult to obtain because of lack of finances on the part of the prospective students and a land where the small churches have a difficult time paying large enough salaries to support a full-time pastor, here was an able and trained man on the field with outside support. There is no measuring what he has meant to Argentine Baptists and to the Kingdom of God through these 36 years.

While we were down there, Olmedo told me of his plans for retirement. He has children in the Chicago area, and the Rockwell Church is a Spanish-speaking congregation. The plans for the mission venture were worked out,

and he "retired" sometime after we were there. He is now in Chicago.

A short time ago I received a letter from him, which is reprinted in the Letters to the Editor section of this issue.

In two days the man endeared himself to all of us who were a part of the task force. His ever-present good humor, his undeniable dedication to the cause of Christ, his evident ability, and his genuine humility make him a delightful person.

His letter expresses the hope that he will be able to make a visit to Mississippi before long. Surely I would join him in the hope, and I am sure that I speak for every member of the task force in looking forward to such a visit.

Welcome back to Mississippi, Herman Olmedo. Surely you will be honored guest when you have the opportunity to come this way again.—DTM

Letters to the Editor

Spanish interpreter writes

Dear Bro. McGregor:
Peace and Joy!

The writer is the man who stood for over seven hours in Buenos Aires months ago interpreting for the wonderful people from Mississippi State Convention and the Argentine representatives . . . and survived! That is a precious time for me to remember!

I am enjoying every issue of The Record coming to me to Chicago now! So many people I know are mentioned in its pages, it just thrills me. A million thanks for sending it!

Rockwell Baptist Church, of which I am pastor, is in urgent need of the personnel mentioned in the enclosed ad.

I beg you to find a place in the nearest issue possible and print it.

AND PLEASE, send the due bill to the address of the church in the stationery.

Best of regards from my wife and myself, and to the State Convention leaders who visited us in Buenos Aires. I look forward to a day when my ways will lead to dear old Mississippi again, for a visit, and then dropped by the office to greet you personally.

May God's richest blessings attend your precious service in His Kingdom!

Most Cordially,
Alfonso Olmedo, Pastor
Rockwell Baptist Church
1356 N. Rockwell Street
Chicago, Illinois 60622

Letter of thanks

Dear editor:

I would like to thank all those across the state who have shown so many kindnesses to me and my family during my wife's illness.

Sincerely,
W. Douglas Hudgins
Executive secretary emeritus
Mississippi Baptist Convention Board
4054 Eastwood Dr.
Jackson, MS 39211

"Our world is on fire, and man can't control flames"

KANSAS CITY, Mo. (EP)—Commitment to action in the cause of Christ—especially, commitment to evangelistic outreach—was the dominant theme as more than 8,000 Christians from every denomination closed the American Festival of Evangelism.

The festival climaxed with a commitment service led by evangelist Billy Graham, who emphasized the urgency of evangelism in light of the suffering evident around the world. "We stand at the heart of a world revolution," he warned. "Our world is on fire, and man without God cannot control the flames." Graham spoke to an overflow crowd at the Municipal Auditorium, which seats 9,000 people.

"Clear thinking" and "fresh vision" were the intended results of Festival workshops, seminar sessions, and plenary meetings. A progression of themes from "evangelizing" to "disciplining" to "equipping" provided

framework for each day of the open congress, and drew participants from a wide diversity of denominations and regions.

According to Executive Coordinator Paul Benjamin, the Festival was not "one more call to drag the unwilling into the church." Instead, it was meant to "encourage American churches to be more sensitive to those outside the faith, and to build bridges to the vast numbers in this country who indicate a deep concern for the Christian way of life."

Believing that a single event would, alone, do little to accomplish this, planners of the Festival, representing some 150 different church bodies and denominations, focused on providing resources for the local congregations of America.

At a closing press conference, leaders expressed a sense of satisfaction with the response of participants.

This Jerusalem trip special as Arabs trace footsteps of Jesus

JERUSALEM—Annette Hall had made the 60-mile trip to Jerusalem many times during her four years as director of the School of Health Sciences at Baptist Hospital in Gaza. But this trip was special.

"Margaret McPherson, volunteer English teacher in the school, and I were accompanying nine young men, all of Muslim background and all new believers in Christ," the Virginia native explained. "Margaret and I wanted these students to have this time of fellowship, study and prayer together. We wanted the places of the Bible to have personal meaning for them as it does for countless other pilgrims."

The women felt "unexpressible joy," she said, as they stood with their group on the Mount of Olives and realized that these young Arabs realized that Jesus died for them and they were a part of his kingdom.

"Picture our enthusiasm and theirs as the meaning of the empty garden tomb was revealed to them," she suggested. "At a picnic spot overlooking the city, we had a short Bible study from John 14-17 and Jesus' words to his disciples took on new meaning for each of us."

The women were amused to see the questioning expressions of tourists as they noticed the group of two American women and nine young Arab men. "But what joy it was to explain that we

were from Gaza Baptist Hospital and these young men were new believers," she related.

The students were enthusiastic about their pilgrimage as they returned home. One remarked, "I'll never forget this day!" Another began making plans for a two-day Bible study retreat. The entire group discussed the necessity of worship together and the possibility of a weekly Bible class.

"And, as if God had not been gracious enough to us," Miss Hall recounted, "the next day one of the young men led his . . . the Lord."



James E. Yates, left, pastor of First Baptist Church, Yazoo City, and president of the Mississippi Baptist Convention Board, chats with Alfonso Olmedo during a pause in meetings between the task force in South America and Argentine Baptists.

Book Reviews

JEREMIAH: WITNESS UNDER PRESSURE by Roy L. Honeycutt, Jr. (Convention Press, 143 pp., paper, \$1.65). This book of ten chapters about the life and times of the prophet Jeremiah is the January Bible Study book for 1982. The author is provost and professor of Old Testament in-

terpretation at Southern Seminary, Louisville, Ky. Though Jeremiah has often been called the weeping prophet, Honeycutt points out that he was also a prophet of renewal and hope. The renewal of Judah, Jeremiah said, would come after a time of captivity by the Babylonians. The people didn't like it when he urged them to surrender to the enemy, so they inundated him with all kinds of threats and pressures. He and his message were quite unpopular. Yet he remained a courageous witness of God's Word. As the editor, Eli Landrum, Jr. said, "This is an exciting, serious study." Other items related to the study and teaching of the book are a Study Guide, a Teaching Guide and a Teaching Resource Kit.

GIFTS FROM THE HEART by Helen Steiner Rice (Fleming H. Revell, \$9.95, 128 pp.). This beautiful volume has a pastel portrait of Helen Steiner Rice on the back flag—painted by Eileen Annett—and presented to Mrs. Rice on her 80th birthday. The New York Times once called Mrs. Rice "the inspirational poet laureate of America." Her poems have been read on the Lawrence Welk show and have been printed in countless books and greeting cards. Key words in her vocabulary were fairness, unselfishness, giving, helping, consoling, reaching out, serving. This latest book of her poems was published on the occasion of the late Mrs. Rice's 80th birthday.

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Seminary Extension offers 3 courses

The Mississippi College Seminary Extension Center will offer three courses this fall on Monday, Tuesday and Thursday nights according to Eugene I. Farr, extension director.

Available on Monday nights will be Jeremiah (OT 0126), a study of the prophet Jeremiah. The course will be taught by E. R. Pinson, retired chairman of the Division of Religion at Mississippi College.

The Bi-Vocational Minister (PM 29) will be taught on Tuesday nights by Farr. The course will include a study of the opportunities and problems of the secularly employed minister.

On Thursday nights Farr will teach New Testament Survey, Part II (NT 0166), a survey of the life and teachings of Jesus. It will include Matthew through John.

Classes will start the week of Sept. 14 and will meet on the nights designated from 7-9 p.m. through Nov. 12. The cost will be \$19 per course, including registration, study guide and tuition. Textbooks will be extra.

The classes are open to anyone over 18 years of age and one semester hour of college credit can be earned in OT 0126 and NT 0166 at no extra cost to all high school graduates or equivalents. Scholarships are available for wives of ministers or of ministerial students.

Classes will meet on the second floor of the Leland Speed Library and in-

terested persons can register at the first or second class session. For additional information call Eugene I. Farr at 924-6527 or write him at 203 W. Lakeview, Clinton, MS 39056.

Dauphin Way will offer bus conference

Dauphin Way Church, Mobile, Ala., will host an area-wide bus conference Sept. 14-15. Sessions will begin at 7 Monday and Tuesday nights.

Bobby Welch, pastor, First Church, Daytona Beach, Fla., will be the conference leader.

Sessions will include instruction for bus and children's church workers. There will be no registration fee.

While Welch served at Park Avenue Church, Nashville, Tenn., the church maintained a bus ministry that expanded from seven busses with 185 riders weekly to 18 busses with 1,168 riders in a little over 100 days.

We should give freely, generously, in accordance with what we reported on our income tax!



The Comperes, left, stand with Shanti, Wayne and two-year-old Levi Rowbottom, and John Jacobs, right, missionary to Trinidad. The photo was made after recent graduation exercises, when announcement of the scholarship given by the Comperes was made. The Rowbottoms are the first recipients of scholarship at Barbados Bible College.

Comperes establish scholarship for students at Barbados College

W. L. Compere of Newton, who served for 22 years at Clarke College, and his wife, have established a trust fund with the interest going to provide a scholarship for students, preferably a married couple, at Barbados Bible College, Barbados. This school was established to provide theological training for all of the Caribbean area.

The scholarship, set up in memory of the parents of the Comperes, will ensure a continuing source of financial help for training leaders for the Baptist work in the Caribbean.

The first ones to receive the scholarship are Shanti and Wayne Rowbottom for Trinidad. It was in missionary

John Jacobs' leadership training classes in Trinidad in 1980 that Wayne Rowbottom began to feel God's call to preach. He and his wife entered Barbados Baptist College in January, 1981, to study for Diploma in Theology degrees. Shanti's sister, Amandy Ramdeen, was the first woman to be graduated from the college.

Two Southern Baptist missionaries are assigned to Barbados Baptist College—William L. Womack of Missouri, a graduate of William Carey College, and Wayne Dunn of North Carolina. John Jacobs has served as pastor in Mississippi and taught Bible at Clarke College.

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BAPTIST RECORD PAGE 5
Thursday, September 10, 1981
You are only young once but you can stay immature indefinitely.
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P. O. Box 530
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Missionary News

David and Ollie Mae Mayhall, missionaries to Nigeria, were presented 25-year service pins at a recent meeting of the Nigeria Mission. They may be addressed at P.O. Box 1416, Monrovia, Liberia. They are natives of Mississippi. He was born in Liberty. The former Ollie Mae Ware, she was born in Simpson County. They were appointed by the Foreign Mission Board in 1950, resigned in 1973 and reappointed in 1979.

Mack and Marie Jones, Baptist representatives to Mexico, have arrived on the field following reappointment (address: Apartado 31-132, Guadalajara, Jalisco, Mexico). He is a native of Clara, Miss.; she is from Hattiesburg. They were appointed by the Foreign Mission Board in 1963, resigned in 1975 and reappointed in August 1981.

Mr. and Mrs. Robert and Ronnie Erwin, missionaries to Brazil, have arrived in the States for furlough (address: 11346 Hardin Valley Rd., N.W., Knoxville, Tenn. 37922). Born in Florence, Ala., he grew up in Tennessee, living in Oak Ridge and Knox County. She is from Sandersville, Miss.

Harry and Frances Raley, missionaries to Taiwan, have completed furlough and returned to the field (address: P. O. Box 427, Taipei 100, Taiwan, ROC). He is a native of Kershaw County, S.C. The former Frances Bibb, she was born near Moorhead, Miss.

Homecomings

Sylvarena (Copiah) will celebrate homecoming Sept. 13, in honor of his 83rd birthday. Activities will include Sunday School at 10; morning worship at 11, with former pastor D. L. Edwards of Holcomb Church preaching; dinner-on-the-grounds; and a fellowship service at 1:30. The latter will feature special music, historical emphasis, recognitions, and a memorial service. Matt Buckles is pastor.

Rocky Springs (Monroe) will have homecoming day Sept. 13, beginning with a worship service at 10 a.m. Dinner will be served on the grounds at 12. An afternoon service of special music, singing, and fellowship will start at 1:30. Former pastors are invited to speak in the afternoon, said Alvie Isaac, pastor. A special offering will be taken during the afternoon for the church building fund, for remodeling.

Staff Changes

Mike Catt, former Mississippian, is the new minister of youth at Roswell Street Baptist Church, 774 Roswell St., Marietta, Ga. 30060. He moved there from the Pisgah Baptist Church, Spartanburg, S.C.

Keith Thrash is the new pastor of Mt. Olive Church, Greenwood, and has moved from the pastorate of Hebron Ridge Church, Quitman. Thrash is a graduate of Mississippi State University, and was ordained by Carmel Church. He is married to the former Tanya Hollingsworth and they have two children, Justin and Amee.

Pinelake buys Rankin property

Rankin County Baptist Association has voted in a special called session of the association to sell its assembly building at the Ross Barnett Reservoir to Pinelake Baptist Church, also located at the Reservoir.

The Pinelake property and the Rankin Association property join, and Pinelake has been renting the assembly building for two years for worship services.

The 16-acre property located at the reservoir was donated to the association in 1963 by Mrs. J. E. Pace of Brandon for the purpose of establishing a Baptist church, with the stipulation that if one were not established within 10 years the property would be returned to the donor. Pinelake was organized in 1971, and the association needed five acres of the property to the church. The association later built the assembly building and two softball

diamonds on the remaining 11 acres of property. The association will deed two additional acres of the land to the church to go along with the building, according to the sale agreement.

Pinelake Baptist Church now has more than 500 members. Lannie Wilbourn is pastor.

Revival Results

Wallerville Church, (Union Association): Aug. 16-21; Jim Varnon, new pastor, revival preacher; Perry Allen, Hillcrest Church, New Albany, in charge of music; church filled every night; 19 professions of faith. Sunday, August 23, the year's highest Sunday School attendance was set; and two more persons made professions of faith.

Mission Service Corps

Jim Krout takes sabbatical to teach a year in Nigeria

Jim and Susan Krout of Phoenix, Ariz. left the States Aug. 24 to go to Abeokuta, Nigeria, where they will serve as volunteer missionaries at Baptist Women's College. They will return to Phoenix next summer. He is the son of Mr. and Mrs. Warren Krout of McComb, and a former member of South McComb Church and of Price Street Church, Magnolia.

Krout, a graduate of Mississippi College, did graduate work in German and English at University of Colorado

and University of Denver, and completed requirements for a doctorate from Purdue University in Indiana. In Phoenix, he has been teaching English and German at Grand Canyon College, a Baptist school. He is taking his sabbatical leave to serve in Nigeria.

Krout and his wife, the former Susan Woodward of Colorado, have three children, Kevin, 11, Karl, 9, and Kathryn, 6. The couple was appointed July 21 by the Foreign Mission Board, SBC, as Mission Service Corps volunteers.

Baylor president chairs pension study committee

DALLAS (BP) — Herbert H. Reynolds, president of Baylor University, has been named to lead a committee to study and recommend a new church pension plan for churches of the Southern Baptist Convention.

Annuity Board trustee chairman Charles L. Holland Jr., Longview, Texas, appointed the committee for the project which has received the endorsement of state executive secretaries, five of whom are on the 20-member committee.

They are: George E. Bagley, Alabama; Ernest E. Mosley, Illinois; Chester O'Brien, New Mexico; Joe L. Ingram, Oklahoma; and Tom J. Madden, Tennessee.

Other members are, five at-large from the Southern Baptist Convention: J. Howard Cobble, currently pastor of First Baptist Church, Avondale Estates, Ga., who will become pastor of Severns Valley Baptist Church, Elizabethtown, Ky., in September; C. R. Daley, editor of the Western Recorder, Middletown, Ky.; Christine Gregory, vice president, Southern Baptist Convention, Danville, Va.; H. Franklin Paschall, pastor, First Baptist Church, Nashville Tenn.; and Dan Rivera, president of Mexican Baptist Bible Institute, San Antonio, Texas; also five Annuity Board trustees, T. L. Cashwell Jr., North Carolina, J. Cecil Hamiter, Alabama, David A. Nelson, Kentucky, Milton L. Wood, Michigan, and Reynolds.

Five members from the Annuity Board staff are: Gary S. Nash, legal services, who will chair the board

staff group; Harold S. Bailey, development-church retirement and insurance; Bernelle Harrison, actuarial services and research; Pat McDaniel, executive vice president; and

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Just for the Record



First Church, Long Beach, licensed three young men to the gospel ministry on Aug. 16. Left to right: Richard Gardner III, Kris Gaudier, Alan Prime, and pastor David W. Spencer. These young men are available for weekends and short retreats. They may be contacted by calling 601-864-2584.



SHORT CREEK, Tenn. — A group of youths, youths, counselors and pastor, G. D. Jones, and Mrs. Jones, spent two months in preparation for the trip, and participated in different projects to raise funds.

Bible Book Series

Controlling the tongue and gaining wisdom

By Lewis Sewell, Pastor, First, Oxford
James 3:1-18

The Bible is full of instruction for the people of God. God inspired the writers to deal with many subjects. Each and every part of biblical instruction aids the child of God in better living. Some people find they have difficulty with different aspects of life in relation to the Lord.

James deals with practical matters in Christian living. In this lesson we see that Christian living involves proper use of the tongue and true wisdom.

I. The need to control ambition (3:1)

The impact of this verse is the warning to people whose ambition for prestige tended to outstrip their awareness of the responsibilities of leadership. The churches addressed by James had masters or teachers. James was a teacher. It was a position of prestige and power in the early church. Evidently many felt called to this position or to the recognition they thought they would receive through the position.

What overly ambitious people did not recognize in their desire for the position of teacher was the responsibility that went with the position. Teachers engaged in passing judgments, both moral and intellectual. The very nature of their work makes them critical. James warns that all who have professed to point out to others the way in which they should live, will receive greater "condemnation" than the rest of men if they have failed to walk in that way themselves.

The references to "greater condemnation" is not just because of the possibility of teaching erroneous doctrines. But because of the influence of the teacher, the responsibility is to guard against the danger of talkativeness of reckless statements, of frothy rhetoric, of abusive language, of misleading assertions, etc.

II. The power of the tongue (3:2-5a)

In this paragraph of scripture, James points out the tongue's power. Even though the tongue is a small part of the body, it is powerful. If a man can control the tongue, he can control the entire body. Several illustrations of this spiritual principle make it clear. James asserts that if a person can avoid offending with his tongue, he is a "perfect" or mature person. The "perfect" man is the man who has his tongue completely under control.

The tongue, says James, is the hardest part or member of the body to control.

The two illustrations used by James to demonstrate how the control of a very small part controls the whole. The bit of the bridle controls the mouth of the horse. When the mouth is controlled, the entire horse is under control. No matter how large the ship, its direction is controlled by the rudder. Control of such small parts means control of the whole. The same is true in James' sight with regard to the tongue. If a man controls his tongue, he controls himself.

III. The danger of the tongue (3:5b-12)

The tongue is so small, yet so powerful. The tragedy of the misuse of the tongue's potential is the primary emphasis of these verses.

The influence of the teacher who does not recognize his misuse of the tongue is often destroyed. The failure to control the tongue is failure to control self. The destructive power of the tongue in individual lives and in human relationships is illustrated by the truth that it needs only a tiny spark to set on fire a great mass of material.

In verse 8 the description of the tongue as "an unruly evil" is because humanly speaking complete control of the tongue is an utter impossibility. Sometimes this phrase is rendered "a restless evil." This suggests a reason why the tongue, unlike the beasts, birds, serpents, and fishes, cannot be tamed. It is never sufficiently at rest for it to be brought fully under control. Therefore, James says it is "full of deadly poison" that can destroy.

The highest use of human speech is the praise of God, the Father of all men. Yet, at times the tongue does curse men, who are "made after the similitude of God." This means that when a tongue curses the man made in the likeness of God, he is ineffectually cursing God.

IV. True wisdom (3:13-18)

The teacher is expected to be wise. In this paragraph James returns to the responsibility of teachers touched upon in verse 1. A man's consciousness that he possesses the required wisdom for the work of a teacher and is "endued with knowledge" is not in itself a sufficient qualification. Such a person must give practical evidence that he possesses this wisdom and under-

standing. Just as the reality of a man's faith is to be seen in the works that are its outcome, so his wisdom must be demonstrated by "a good conversation" (or good life).

Where "bitter jealousy" and "selfish ambition" are present in the teacher's heart, there can be no dissemination of true wisdom, for there is absence the fear of the Lord. What is evident in such a teacher is false wisdom. True wisdom comes from God. Earthly wisdom (v. 15) has its origin in earth bound motives.

The true wisdom or "wisdom from above" or the wisdom that comes from God is what the teacher must have. It is different from a self-acquired learning. It is pure. There are no evil and selfish ambitions in true wisdom.

So, teachers, beware! Depend on the Lord. Apply yourselves, but not with wrong motives.

Sandersville group witnesses in NYC

A group of adults and youths from Sandersville Baptist Church, 28 in all, spent a week in a neighborhood of New York City witnessing door to door to their faith in Jesus Christ.

The group worked with Missionary Jim Wright in the Jamaica area of New York City, June 19-25.

Led by Mrs. Dot Jolly, wife of Bruce Jolly, Sandersville pastor, the group prior to the trip took intensive training in witnessing, use of gospel tracts, sharing of testimonies, and working in Backyard Bible Clubs.

Said Jane Gibson, one of the leaders, "Our task was to 'Go Tell' people about Jesus. . . . We placed Bibles, books and tracts about Jesus in homes."

"Most people didn't want it. Sometimes people wouldn't come to the door so we would leave them (the materials) on the doorstep. It was a joy to come back by to see children reading them."

Added Linda Hill, another leader, "Some people were eager to listen about God's love when we told them it was free."

She said that the trip "made me see that in my neat, nice little world there are people who have never even heard about Jesus and children who have never sung 'Jesus Loves Me.'"

Missionaries witness in turbulent world

By Bill Webb

GLORIETA, N.M. (BP) — Missionaries serving in countries troubled by unrest, violence and revolution drew warm applause as they told of openness and dramatic response to the gospel in a session of Foreign Missions Conference at Glorieta (N.M.) Baptist Conference Center.

Some 1,600 Southern Baptists listened quietly as missionaries to El Salvador, Nicaragua, South Africa, Chile and Tanzania offered example after example of God's presence in a turbulent world.

Hoyt Eudaly, missionary to El Salvador, reported that perhaps 150,000 had made professions of faith in that strife-torn nation in the past two years, doubling the "gospel population."

"Your Baptist Building was three blocks away from any of the major violent points of the whole nation," he added. "We could go any way for three blocks and get a nice battle anytime. . . . You say, 'Wait a minute, God. How are you going to bring glory to yourself out of this mess?' And he does."

Mississippian Stanley Stamps, religious literature coordinator in Nicaragua, said, "I feel like Saturday, Aug. 1, (the day the Stamps left for furlough) my wife and I came in out of a big thunderstorm of three years' duration."

He shared briefly how crusade groups from the States came to minister even during the tense pre-revolutionary period and how his family managed to leave the country just before the brief revolution in 1979.

"We wanted to go back to Nicaragua as soon as we could," he said. Return they did, a month after the revolution, to find the bookstore and book deposit untouched.

The desire for religious books was so great following the revolution, Stamps reported, that bookstore sales increased 99 percent in 1980 over 1979.

Mississippian Lewis Myers, the Southern Baptist Foreign Mission Board's director of program development and a former missionary to Vietnam, told the audience, "Sometimes folks say, 'Why don't you wait until these political kinds of tensions settle down?' After the war is over this will be a great mission field."

"But suppose there was no Stanley or Glenna Stamps to be in the midst of turbulence when people were reaching out—to hand them this book, to give them that word. Suppose that in turbulence there is a vacuum in witness."

"Is not the turbulence outside matched by a more severe turbulence inside? We commit ourselves to ministry in our world. And a great part of

that world is in turbulence."

June Pike, missionary to Cape Town, South Africa, shared how multi-racial teams of students faithfully witnessed in 400 homes last year despite threats and confrontations. "God has been good and turbulence is really his arena because he is the God of history," she said.

"I wouldn't trade places with anybody in this whole wide world."

Lynn Burrow, missionary to Tanzania, shared how God had "provided a path" for her husband Olan's escape

when a group of men armed with clubs stopped his vehicle and heavily damaged it.

"I hope you don't feel sorry for missionaries," she said. "If you feel sorry for me, you've wasted your time because I wouldn't trade places with anybody in this whole wide world."

Mark Driggers, missionary to Chile, told of unrestricted freedom to preach and witness in that country. "We understand and believe what our missionary colleagues have told us of what happened in Chile," he said, "but for us to actually believe it, living there, is almost impossible." Before the successful 1973 military coup, missionaries in Chile faced repression and many limitations and restrictions on witnessing and evangelism.

Devotional Today

By Ruby H. Buckley, Prentiss

Into an obscure town he walked, and to a small group of people gathered for worship a young man read from the Book that was handed to him:

"I have been anointed by the Holy Spirit to preach Good News to the poor."

"And you captives can be released."

"Anyone who is blind can be made to see, if he really wants to."

"And you who are bruised and crushed and oppressed by circumstances, I can send you forth delivered, because this is the acceptable year—the day when salvation and the free favors of God profusely abound!"

The young carpenter stopped reading, handed the Book back to the attendant and began to explain.

"Today this Scripture is fulfilled in your ears."

"I am your Jubilee!"

"I have come to set you free!"

"To make you see."

"To relieve your poverty."

And they were offended with him (Luke 4:16-29).

In other small towns where he worked the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and the poor had the Good News preached to them.

The reason was that in those places people were not hurt or resentful or annoyed or made to stumble with the demands that Jesus made on their lives. They received him and believed that he was the Son of God. They were not offended with the way Jesus did his business.

One day he was teaching his followers about the Kingdom of God and he vividly described obedience. He said, "When I was hungry you fed me, thirsty you gave me drink, lonely, you made me welcome, naked, you clothed me, ill, you came and looked after me, and in prison, you came to me."

They asked, "When did we do this, Lord?"

"Inasmuch as you," Jesus said, "have done it unto the least of one of these, my brethren, you have done it unto me" (Matthew 25:35-46).

I'm glad Jesus said that!

The fact that Jesus ministers to us in the greatest and least areas of life and then helps us minister to others in that same way never ceases to amaze me.

Is it possible that our relationship with him can become so routine that we do not know the wealth of his presence or the wealth of his provision?

Is it possible that in his freedom we prefer the false security of our chains or to the refreshment of his presence we prefer the familiarity of our thirst?

It need not be so, because today the Scripture is fulfilled in our ears!

Thank you! Thank you, Lord!

Thank you! Thank you, Lord!

Life and Work Lesson

Making marriage work

By Joel E. Haire, pastor
First Church, Crystal Springs
Proverbs 5:18-19; 19:14; 31:10-12, 16, 20, 25-30

As a boy I always enjoyed playing outside. Even the very cold days found me engaged in one out-of-doors activity after another. Several times during a cold play day I would go inside and stand by the fire to get warm, then back outside for some more fun. Sometimes I stood at the door talking to a family member while the cold air on such an occasion my mother would gently remind me, "Joel, come in and close the door because you are letting the cold air in."

Marriage is intended to be a warm, close and personal relationship. It is a commitment that husband and wife have made to each other. A warm relationship cannot continue when one of the marriage partners stands at the outer edge of that relationship. Lack of sincere commitment can open an outside door and let the cold air in.

To make marriage work you don't stand at the door in indecision. You come all of the way into the very center of that home and stand where the fire can keep you warm. You stand where commitment and love stand. You get in the middle of all the joys, victories and achievements, but you also are in the middle of all the hurts, defeats and failures. Making marriage work begins with a willingness to stand in the middle of every circumstance in that marriage, but don't stand alone. Stand with your marriage partner and let God lead you through the joys and sorrows.

Proverbs 5:18-19 reminds us of the joy of a good marriage relationship. I. Rejoice (5:18-19)

Rejoice in the memory of your relationship. Do you remember the first time you met each other? It may have been a few years or many years ago. Do you remember the good times you had together? What about the sense of security that came when both of you began to feel that God was leading you to spend your lives together in the commitment of marriage? Those were surely happy days. There was the wedding and then the honeymoon. You

read the Bible and prayed together. You worshiped together. When children were born into your home you prayed even more that you

might be the right kind of parents. There were new experiences every day and you walked through these together.

What do you do with good memories? Do you toss them aside? No, you make them part of the strength in your present relationship.

Rejoice in the meaning of your relationship. It isn't cheap, nor is it a passing fad. It isn't to be shared with anyone else. It is to be pleasant, satisfying and infatuated. Build a quality into your relationship that will keep you from the restlessness of thinking another might be better. If you wonder about another you cannot give the best to the one you have.

II. Receive (19:4)

A child may inherit property from his father who makes the decisions concerning this inheritance. The father decides which property and just how much his child shall receive. The child appreciates and accepts responsibility for care of that inheritance.

A wife is not property. If she is received and treated like property the marriage will not work. A wife is a very special person from the Lord. She belongs first of all to God. A husband should regard a prudent wife as a gift from God. Because she is from God he appreciates her and accepts responsibility for her care.

Both husband and wife will grow in appreciation if they thank God for each other every day. Making marriage work and praying for each other go hand in hand. Prayer can be a time when the marriage partner's needs are lifted to God.

III. Respect (31:10-12, 16, 20, 25-30)

An ideal wife is portrayed in Proverbs 31. Along with this I see an attitude of respect in both the husband and wife. The husband looks on his ideal wife with respect. The ideal wife gives her best to her marriage out of respect for her husband.

Mutual respect is a necessity in marriage. It can call forth the best from both husband and wife in making their marriage work. Respect is earned as it becomes a growing part of marriage. Building respect requires deliberate effort from both partners.

Proverbs 31 suggests several things of which respect can be a part. A marriage that includes these has a lot going for it.

1. Trust (31:10-12) This requires full

confidence in each other so that we know when we are apart our actions are the same as when we are together.

2. Capability (31:16) Each person has some capability which can be appreciated by the other.

3. Generosity (31:20) Selfish greed is out of place in marriage. A healthy marriage will be generous on the inside. It will also show a generous spirit toward others.

4. Strength (31:25) The power of a righteous purpose cannot be overlooked. It is a moral force which commands respect.

5. Wisdom (31:26) A good home is not built on slander and idle talk. It develops through words of wisdom that will build up the lives of the hearers.

6. Faithfulness (31:27-28) A good wife is faithful in her responsibilities to her family. A good husband is faithful in appreciation and praise for his wife.

7. Excellence (31:29) A marriage that has excellence for its standard will be filled with opportunities for growth. It can always be exciting and alive.

8. Reverence (31:30) Fear of the Lord is the foundation of excellence. Reverence toward God enables us to have reverence in our homes and respect for each other.

Sunday School Board elects new heads

GLORIETA, N.M. (BP) — Leaders of three divisions and three departments were elected by the Southern Baptist Sunday School Board's trustees at Glorieta Baptist Conference Center.

Named to head the church and staff support division was Gary W. Cook of Oklahoma City. Two current board staffers, J. Ralph McIntyre and David P. Turner, were elected to head the Bible teaching division and the management services division respectively.

Joe R. Stacker of Concord, Tenn., was elected secretary of the church administration department. In the book store division, two employees were promoted to manage department.

Harvey M. Brown was named manager of the operations department and Charles B. Munns, manager of the east central region.

Uniform Lesson

Follow the leader

By Jim Keith, pastor
First, Gulfport
Psalm 23

Introduction (vs. 1): Remember the old game "Follow the Leader?" In principle once one's leader is chosen that individual is then responsible for determining the step and stride of all who follow.

How well I recall the time when a chosen childhood leader attempted to jump a deep and dirty creek, but limited ability only allowed him to leap as far as the middle of those muddy waters. Being next in line, I had to choose between following his intentions or following his actions. What a predicament!

Adolescent games usually reflect actual life, and "follow the leader" is one game we all play. Socially we label our leaders "examples;" politically they are "elected officials;" professionally they go by "boss;" morally they are disguised in the word "peer pressure." When one considers the consequences that leaders are capable of inflicting upon their followers (e.g. Jim Jones), it is always well for disciples to choose wisely.

Some centuries ago a shepherd confessed his personal conclusion concerning the leader of his life, and since that time no words have meant so much to so many as these: "The Lord is my shepherd, I shall not want." Both tradition and superscription attribute the first statement of this to David, and the consensus of scholarship considers that it came after improper impulse (Bathsheba—II Samuel 11-12; Psalm 51) and/or influence (Absalom—II Samuel 15) had all but destroyed his desire for life. For David, however, the God who was the source and subject of this confession—"The Lord is . . . 'He makes,' 'He leads,' 'He restores,' 'He leads,' 'His name's sake,' 'Thou art,' 'This rod,' 'Thy staff,' 'Thou preparest,' 'Thou anointest,' 'House of the Lord,'—was also the solution to the enemies within and without.

The identities of relating parties are acknowledged in the initial confession: (1) the leader—"The Lord is my shepherd;" and (2) the follower—"I shall not want." A relationship of reason and result is established in that: (1) the REASON "I shall not want" is because "the Lord is my shepherd," and (2) the RESULT of "the Lord being my shepherd" is that

"I shall not want." The remainder of the Psalm seeks to explain why. I. He is the supply that meets the demands (vss. 2,3):

Much attention has been given by students of the text to the parallels between the amount of ignorance in sheep and the lack of intelligence in people. Although probably implied, that is not the explicit teaching of this passage. The psalmist's primary intention is to acknowledge: (1) the ways in which God works in leading and (2) the needs that he feeds in those who follow.

The revealed methods of the Divine Shepherd are varied. When one understands how a leader works he can better accept what that leader does, and why. For that reason the psalmist suggests three ways in which God leads his sheep: at times he (1) DIRECTS one from where he is to where he needs to be ("he leads me beside still waters"—vs. 2 "he leads me in the paths of righteousness"—vs. 3); at other times he (2) DEMANDS that one do the necessary ("he makes me lie down in green pastures"—vs. 2); then there are moments when he (3) DOES that which only he can do ("he restores my soul"—vs. 3).

Concerning the consequences of this work the text teaches that God supplies basic spiritual necessities for those who follow (compare with Philippians 4:19). Four essential things are providentially provided: (1) spiritual direction—"he leads me . . . 'he makes me . . .'" (As Isaiah 53:6, Jesus revealed the way it is accomplished—John 10:27); (2) spiritual nourishment—"he makes me lie down in green pastures"; (3) spiritual rest—"he leads me beside still waters" (see Psalm 46:10); and (4) spiritual exercise—"he leads me in the paths of righteousness. . . ."

The results from this are twofold. The shepherd supplies that which the sheep desire—"I shall not want," and the sheep supply that which the shepherd deserves—"the Lord is my shepherd." This reciprocal relationship is well explained by the author of Hebrews: "May the God of peace. . . that great shepherd of the sheep, equip you with everything you need for doing his will . . ." (Hebrews 13:20, 21)

II. He is the ally that meets the needs of the sheep. The adversaries which threaten the

sheep are recognized in the passage to be both internal (fear)—vs. 4) and external ("enemies"—vs. 5). Paul Tillich suggested that these internal enemies usually take form in the fears of death, guilt, and meaninglessness. The psalmist concludes that the fear of death is removed by the presence of the shepherd ("thou art with me"—vs. 4), the fear of guilt is settled by the strength of the shepherd ("thy rod, staff comfort me"—vs. 4), and the fear of meaninglessness is eliminated by the acceptance of the shepherd ("thou anointest my head with oil"—vs. 5).

Kyle Yates viewed the fears suggested by the text to be "unrest, confusion hostility, weariness, poverty, hard journeying, perplexing problems, actual dangers, deep valleys, cruel enemies . . ." The force within the shepherd, however, is always sufficient for removing the fears within the sheep.

External enemies are also acknowledged by the text and these find form in anything that would seek to kill ("the shadow of death"—vs. 4, "the presence of my enemies"—vs. 5; Paul recognized "death" to be the ultimate enemy the ally would eventually destroy—I Corinthians 15:26).

The emphasis within this passage is not directed toward the enemies which threaten but the ally who protects (twelve personal references to the Lord in six verses). It is (1) his presence ("thou art with me"—vs. 4), and (2) his power ("thy rod, thy staff"—vs. 4) and (3) his provisions ("thou preparest a table"—vs. 5) that makes his followers victors rather than victims (Psalm 56:3,4,11; 118:6,7; Isaiah 43:1,2; Romans 8:37-39; I Corinthians 15:54-57). As Jesus concluded: "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand" (John 10:27-28; also John 10:11-16).

Conclusion (vs. 6): The "Good Shepherd" is consistent and what he will provide for his sheep when they arrive home he makes available to those sheep while they are still here (Matthew 6:19). "Goodness" and "mercy" ("loving-kindness") are given as guaranteed guardians to "follow" ("pursue") vs while the Shepherd sets the path and pace toward home (Hebrews 12:1,2; Philippians 4:14). Don't forget to "follow the leader!"